

THE GUIDON

Vol. I.

SAN FRANCISCO, JULY, 1892.

No. 12.

THE GUIDON.

A Monthly Publication, conducted by
THE ONWARD CLUB of the FIRST UNITARIAN
CHURCH, San Francisco.

OTHER ORGANIZATIONS REPRESENTED:

Pilgrim Sunday School,
The Society for Christian Work,
The Channing Auxiliary,
The Unitarian Club.

PUBLICATION OFFICE, - - - 532 CLAY STREET
Subscription Price, 50 cts. per Annum.

Entered as second-class mail-matter at the Post Office at
San Francisco, Cal.

The present number of THE GUIDON completes the first year of its life. It is not fitting that we sit in judgment on our own case, or indulge in empty boasts of what we think we have done. It is enough to say that we have tried to be true to the principles that we professed in the beginning, and that if we are to have longer life, it will be to the same purpose. We have no change of policy to announce, and no alluring promises to make. We would be glad if we could receive substantial proof that the community we address approved our course and our purpose. We would like to begin another year with generous and hearty support. Every dollar received goes into the paper, and the more we get the more we can give.

The size, and to some extent the character of the paper, will depend upon the support it receives. We can not continue as we have done without larger income. We want to publish sixteen pages, and to make THE GUIDON an acceptable help to every Unitarian society on the Pacific Coast. It is not conducted in the interest of the San Francisco church alone. If it were it would be more local in its character, and pay less attention to the general field. If the other churches do not show that they care for it, we will withdraw to the narrower field, but we do not like to relinquish the hope that a place may be found for a Pacific Coast paper,

and that our modest GUIDON may give place to a denominational Standard, to be supported by the Conference, or so well sustained by interested Unitarians everywhere, that it may be published regularly without subsidy from any organizations. We have been advised to advance the subscription price to \$1, but we prefer to make a little further effort for a larger list. We can furnish the paper for fifty cents if we get the number of subscribers we ought to have, and we prefer that any one who has a dollar to give should take two copies, sending one of them to some one who might find it of interest.

If THE GUIDON is to live and become in any sense a representative of our body, it must be a much better paper than it has been, and this can only be reached through co-operation and the aid of many who could help to make it really worthy of the denomination it would serve. The opportunity is now offered. If embraced, much may result; if neglected, it must wither and die, as any young plant would do.

It is our earnest purpose to make THE GUIDON a journal of intercourse among the the Pacific Coast churches. We wish in each number to publish a brief account of what each society has done during the month, and to give special mention of any marked event. To do this, some one in each society must furnish the data. To our call last month came two responses. This encourages us to ask for more. If only a postal-card-full of news can be sent, let it come. Items should reach us by the 25th of the month.

In the delightful autobiography and correspondence of James Freeman Clarke there is a very significant passage, concerning his early ministry in Kentucky, by which any preacher, young or old, may profit, and

which applies equally well to the conduct of a religious paper. Recounting his perplexities and troubles, he says:

"There was an important question which had to be settled before I could go much further. I must decide whether it should be my main object, in preaching, to teach and defend Unitarian doctrines as opposed to the Orthodoxy of the place and time, or to aim chiefly to make people feel the power of religion on the daily life. In other words, should I preach Unitarianism as doctrine, or as practical Christianity? Clearly, the first course would be much the easier, and at the same time more popular and apparently successful. It would give me a larger congregation and build up the society. It was what most of the people wished to hear, and this was the only place in which they could hear it. If the Unitarian doctrine was true and important, was it not my duty to devote a large part of my preaching to its promulgation? Why had the people built the church except for this? Here, in the midst of a peculiarly narrow and bigoted Orthodoxy, it seemed as if it were right to lay stress on a liberal and rational form of Christianity. But though these reasons were strong, they did not convince me. I believed that every church should have for its first object the teaching of positive Christianity, bringing comfort to the sorrowful, making God seem near, dwelling on the duties of human life and the blessed help that comes from divine love. Therefore, I made this the main purpose of my preaching, and seldom went out of my way to engage in controversy."

It may be added that this early conclusion was adhered to during a long and eventful life. In a letter to Margaret Fuller, in 1836, he says: "I sometimes think that could I go to Boston, and preach in some free church, or start a new society, on rather different principles, speaking more to conscience than to intellect, more to intuitive reason than to speculative understanding, making morality and religion one, not two separate matters, I might find a number who would hear me gladly."

Among my earliest recollections is Dr. Clarke's benign face, as he ministered to the congregation in Indiana Place Chapel, Boston—the realization of the thought expressed twelve years before—and a visit to Boston the year before he died found him in a larger church, still filled with the same beautiful spirit. There was no weakness in his "charity for all." He was positive and firm, but he was broad in his sympathies, and generous to those who differed from him. His religion was inclusive and constructive, and no one who knew him, or the influence he exerted, could doubt that he had "chosen the better part." In a true perspective, controversy should be kept in the background.

From *Unity Notes*, published by the Denver church, we gain the impression that the church there is prospering finely under the charge of Rev. Samuel A. Eliot. The Society is thoroughly organized, and full of good works. The Woman's Alliance meets regularly, its work being in charge of Committees on Current Events, Education, History, Literature, Modern Tendencies, and Social. The Sunday School is evidently a live one. It works and it plays. In the latter line, it lately made a great success of the operetta, "Gyp, Junior," and was obliged to repeat it. The church leads in matters of public interest. On May 15th a mass meeting was held, to take steps to establish a Hospital for Contagious Diseases.

As we go to press we are in receipt of a letter from Rev. Thos. Van Ness, written from Denver, stating that he will be in San Francisco on the 3d. He gives the following latest intelligence of denominational affairs on the Pacific Coast:

Rev. J. S. Thomson of Los Angeles has been engaged for another year.

Rev. John Ericksen of the Scandinavian Church, Portland, has resigned his pastorate.

Rev. Herman Haugerud of Puyallup has resigned in order to take another year at the Cambridge Divinity School.

Rev. J. H. Horner of Westford, Mass., has been called to the Sacramento Church.

ANNIVERSARY WEEK.

One of the few drawbacks of life on the Pacific Coast, as viewed from the standpoint of a Unitarian, is that it is a long way from Boston. This is particularly felt in the month of May, when the liberals hold their love-feast. "Anniversary Week" is dear to the heart of the New Englander, and a season of inspiration to both clergy and laity. No one who has once enjoyed it can ever forget it. There is fine hospitality, good feeling on every hand, much zeal and enthusiasm, earnestness, eloquence, wit and wisdom. There are devotional meetings in the morning, and in the afternoons, meetings of various societies, including the annual business meeting of the American Unitarian Association, and of the Sunday School Society. One evening is devoted to a popular platform meeting, when the ablest men in the denomination are brought to the front, and on the last evening the laity entertain the clergy and their wives at a banquet, where the week closes in a blaze of glory.

This year's Anniversary seems to have been marked by an earnest consideration of the opportunities and resources of our liberal faith. The speakers at the missionary meeting were the President, Hon. George S. Hale, Rev. W. W. Fenn, of Chicago, Rev. John Cuckson, of Boston, and Mr. Horace Davis, who spoke of Japan and California.

At the festival there were very bright speeches by Rev. Edward Everett Hale, Mrs. Fanny B. Ames, Mr. Horace Davis, Rev. John Snyder, Rev. John Cuckson, Mrs. Mary A. Livermore and Rev. Thos. R. Slicer. The appearance of woman as a participant in the speaking was an innovation, and was a pronounced success—as it could not fail of being with such material.

Rev. Thos. Van Ness spoke at the meeting of the Association on the work on the Pacific Coast, telling what had been done, how it had been done, the difficulties encountered here, and what we need to do.

If the GUIDON readers are not also readers of the *Christian Register*, they ought to be. In its columns may be found a full account of the proceedings.

ANNIVERSARY ECHOES.

Unitarianism, which avows the competence of man, teaches fealty to unseen principles, and makes for the unity of men in God.

—REV. W. W. FENN.

I find the difficulties of our work not in the prevalence of the scientific spirit or the growth of scepticism, but in the use of unspiritual agencies to do a distinctly spiritual work.—REV. JOHN CUCKSON.

The great object, trend and tendency of the Unitarian Church will be to interpret Christianity, not as a system of finalities, brought into the world ready-made and complete, but as a continuous movement of spiritual life,—the Divine descending into the human, the human ascending to the Divine.—REV. CHAS. G. AMES.

I believe in the Christianity which says to the individual who is living below the level of his life, who is living without the consciousness of God in his life: First of all, save yourself by the power of God. God does not want to build a commonwealth out of men who have not been saved in the highest sense by the power of righteousness.

—REV. JOHN SNYDER.

If our religion gives us the noblest ideas of this century, then why does it not awaken within us the unselfish, heroic spirit that dares and does? How does it happen that our hearts do not burn and flame to do the work which is before us? We need a new baptism of the Holy Spirit. We need consecration here and now.

—REV. THOS. VAN NESS.

It is my pride that Unitarians have carried to its ultimate results the emancipation of woman. We have given them their just place. We have admitted them to the pulpit and councils, and to posts of honor and trust and worth. We give them full equality, full respect, and a full chance for what Mr. Hale would call opportunities. We reckon them among the resources we have for bringing forward the Kingdom of God.

—HORACE DAVIS.

THE YELLOW LUPINE.

There's a simple flower of golden hue,
 With perfume dreamily faint and sweet;
 'Tis a lovely flower, though sought for by few,
 And oftened trampled by thoughtless feet.

The day was a Sunday, the month was June,
 When I discovered those yellow bells;
 And now, like the strain of a sweet, sweet tune,
 Is the tender story the lupine tells.

It tells of a day when the clear blue sky
 Wore the smile of a June's benediction,
 And the robins sang, though they knew not why,
 With gladness that knew no restriction.

It tells of the wind-kisses' gentle delights,
 Of the faint smell of salt that they bore,
 Of charms, more potent than fairy's or sprite's,
 That belong to Pacific's fair shore.

The lupine of gold,—the tint of the West,—
 Stands to me for that far away coast;
 And thus,—the secret no doubt you have guessed,—
 Of all flowers it pleases me most.

—IDA E. HOLT.

LEND-A-HAND INFORMATION.

One branch of the widely miscellaneous work conducted by Edward Everett Hale and his assistants is the supplying of information to all honest seekers. As a sample of the method pursued and of the result reached the following correspondence is published:

NORTON, Bristol County, Mass.,
 May 16, 1892.

MY DEAR MR. HALE: I dare say you will pardon me for troubling you—as do the most of mankind, I fear—with a brief inquiry; that is, I would like to say, that I am fortunate in possessing a beautiful interior view, photographic, of our dear Starr King's church, in San Francisco. I am unfortunate, however, in not possessing, in any form, a description of the same, within or without. Would it be too much of an exaction upon your valuable time for you to inform me, for notation upon my picture, the material of which the edifice is built, style of architecture, dimensions or capacity, cost, etc.? Has it also a bust, or statue, of the cherub man and preacher, and did he ever occupy the pulpit, or is the church a memorial of him? If you will most kindly write, upon the opposite page, any fragmentary data that occur to you on reading these lines, I will be very grateful to you.

Yours, most truly,

(REV.) R. M. DEVENS.

To Dr. Edward Everett Hale, Boston, Mass.

LEND-A-HAND OFFICE,
 Boston, May 16, 1892.

DEAR MR. MURDOCK: We have all sorts of questions here. Will you ask one of your young people to answer this letter, direct to the person who wrote it?

I want to thank everybody in San Francisco for their great kindness to my sister in her visit there, which she enjoyed extremely.

Truly yours, EDWARD E. HALE.

SAN FRANCISCO, May 21, 1892.

DEAR MISS HANKS: Will you kindly reply to the questions in the accompanying letter? The members of your Lend-a-Hand Club are "so divinely young" that the facts sought are to them largely ancient history, but I am sure Mr. Kellogg, clerk of the parish, will gladly furnish any information not otherwise within your reach.

Very sincerely yours,

CHAS. A. MURDOCK.

SAN FRANCISCO, May 25, 1892.

REV. R. M. DEVENS—*Dear Sir*: In answer to your letter, let me state briefly the facts which I have been able to gather concerning the Starr King church.

The church was dedicated January 10, 1864; the cost of lot and building, including organ and furnishings, was \$110,000. The building was of stuccoed brick, in the Gothic style of architecture, and its seating capacity was about 1000.

Thomas Starr King occupied the pulpit less than two months, his death occurring on March 4, 1864. The church contained no bust or memorial of him, other than a fine portrait. There is a curious and little-known diminutive statuette, however, in a carved marble font, presented to the church by the congregation of All Soul's church, New York, the heads of two of the row of angels supporting the broad basin representing Dr. Bellows and Starr King.

In the little green churchyard, where daises starred the grass all through the year, stood Starr King's tomb, a marble sarcophagus, bearing simply his name, with the date of birth and death. This tomb was removed, and now occupies a similar position before our present church.

About four years ago it was determined in view of the unsuitableness of the location through the encroachment of business, to sell the dear old church and build anew. A lot was bought eleven blocks west on the same street, and a beautiful edifice of stone was erected. The last services in the old church were held June 19, 1887, and the church we now occupy was dedicated February 10, 1889.

The following little newspaper clipping, which has been in my possession for many years, I quote for the beautiful sympathy and simplicity with which it describes the great preacher's resting place beside the church that was his monument:

STARR KING'S GRAVE.

It is in his own churchyard here in San Francisco, and every afternoon the beautiful building, which he called his monument when he lay dying, throws deep shadows across the place. The wide church front is near the street, and far back on the east is a long projection where the children meet. In the space thus left is a wide paved path by the building, and all the rest is inclosed by a low evergreen hedge. Within the hedge there is a large spot of green turf, and in the center the pastor's grave. The foot is toward the east, and over it rests a long, low block of marble, carved like the roof of a cathedral with transepts. On one side of the stone his name is cut in waving black lines, and on the other the days of his birth and death. The eyes fill as the heart says, it is enough.

A few tall cones of arbor-vitæ stand like sentinels about the place. In that enchanting climate the flowers are always blooming around him, and the grass is fresh and green. A small gate leading into the enclosure is rarely opened, but visitors lean upon it to look around the space and read the writing on the stone. When the morning service on Sunday is over, the strangers turn aside, look at the grave and read the famous name. Most of them are grave men, who come alone, gaze wistfully at the low, white stone, and then walk away, silently looking on the ground.

The feeling toward him on this whole coast can not be described, it is so tender, strange and deep. There is nothing in the East to which it can be compared, and only those who know this wild Pacific life can understand it. One of the Giant Trees of Mariposa bears his name, and a dome of the Yosemite is called Starr King. One of the Colfax party, on their recent visit, writes: "He is the saint of the Pacific shore! Ever since the day when the young Unitarian clergyman died, and the legislature and all the courts adjourned, when the national authorities fired minute guns in the bay, while all the flags in the city and on the ships hung at half-mast, a softer and a richer halo has been surrounding his memory, and many a poor castaway now clings to his belief in Starr King as his only link to virtue."

To his own people here he is a departed friend; to loyal hearts everywhere he is the one man whose eloquence saved California to the Union; and to the wild and reckless wanderers of these Pacific States, with his great, warm heart and his eloquent words of the mercy of God, he is the one just man they have ever known, whose life is pure and whose words were hope.—S. AUSTIN, in *Liberal Christian*.

This is all that I have found about the old Starr King church, unless it may be interesting to know that the place was always surrounded by blooming flowers, and that a massive ivy had crept up, smothering half the face of the building, where nesting birds chirped merrily all day. I remember that my first childish thought of the church was of a place where flowers were always fragrant and birds were singing.

Yours very sincerely, ALICE HANKS.

Will GUIDON readers kindly note that *renewal* is now in order? And will they bear in mind that while we live by aggregations of half dollars, a single one is too small a sum to justify any expense in going after it? If you wish to think of happy publishers, kindly send at once your own renewal and a new subscription for some friend.

CHANNING AUXILIARY.

The Channing Auxiliary held its last meeting before vacation Monday afternoon, June 6th, and as so many members had left the city, it was a purely business meeting.

Owing to the continued illness of the President, the chair was occupied by Mrs. Horace Davis, who read a message of love and interest from Miss Easton to the Society, and an assurance of her improvement in health.

An interesting report from the Post Office Mission Committee was read. During the previous month there had been received 38 letters and 8 new applications. 28 letters had been written. 934 pieces of religious literature and 32 pieces of secular literature had been sent out. Donations amounting to \$2.84 had been received. Letters were read from Idaho, Colorado, Nevada, and several California towns.

A request was made for several copies of *The Register* of May 26th, 1892. There seems always to be a demand for *The Register*, and copies of it and other current literature will be gladly received by Mrs. Giddings, at the church, where the Committee will meet every Tuesday during the summer.

Among the motions of general interest was one tendering a vote of thanks to Mrs. Day, of Fort Mason, who so kindly supplied the flowers for pulpit decoration; also thanking Miss Paul's Class for the gift of a handsome fern.

A necessarily unfinished report of the Calendar Committee was read, giving net results only, but showing that nearly \$600 had been deposited with the Treasurer.

On the principle of keeping the best for the last, the Chairman finally called for a report from Miss Hobe, Secretary of the Unitarian Headquarters. She stated that since she assumed her duties, March 21st, there had been no systematic work, but she had been paving the roadways over which to pass in the future. She had written a brief history of the Unitarian churches of this Coast, a work which will surely be valuable when the Headquarters are an established fact. Data in regard to present condition of churches, of their Boards of Trustees, organ-

izations, etc., have been collected by circular letter. Publications from all churches have been asked for, and quite a collection made. She says: "I hold from the Unitarian Sunday School Society a complete collection of their publications, and as my inquiries already show, that is to be a source of information frequently appealed to.

Women's work, and that more directly connected with the propagation of Unitarianism, was the subject of my last inquiries in a circular letter to all the churches, and I find the replies more satisfactory than any received on any other subject. If all my letters are answered, the Women's Unitarian Conference will have much data on which to work this coming year.

On the re-opening of the Headquarters, about July 10th, the first work will be the arrangement of a catalogue of certain tracts and publications, and the establishment of a center here, from which the churches can be supplied with literature for distribution."

In closing, Miss Hobe says: "Every institution is the outgrowth of a 'want.' The Headquarters has been no exception, and each step I have taken has followed a 'want' expressed to me."

The report was enthusiastically received, and much satisfaction was expressed that the Unitarian Headquarters possessed such an efficient Secretary.

After the formal adjournment, many members lingered and exchanged farewells, or made plans for future meetings, for all who do not attend the Channing Auxiliary regularly, miss the inspiration which comes from meeting many busy people, brought together for an hour or two each month, all animated by one feeling—the best advancement of the objects of the Society—which are moral and religious culture, practical literary work, and co-operation with the denominational and missionary agencies of the Unitarian faith.

CHRIST'S DOCTRINE OF FORGIVENESS.

Rev. J. S. Thomson, of Los Angeles, addresses even larger audiences than those that crowd his church, which the trustees are thinking of stretching. Before us is a remarkably strong sermon on Christ's Doctrine of Forgiveness. He first quotes a few passages from the gospel, showing what Christ's teachings were.

Of the parable of the Prodigal Son, he says: "Jesus spoke this beautiful parable, this gem of literature, as an illustration of how God will forgive and receive his innocent children; but we find in it nothing to justify the immoral scheme of salvation, which we have inherited from councils, creeds and paganism of past ages. If the churches which laud this theological bankruptcy act be right, then Christ was wrong. I feel that Christ was absolutely right, and I accept his authority on the subject."

Of ignorance as a ground of forgiveness, he says, referring to Christ's executioners: "He considered their ignorance as sufficient excuse for their cruel conduct, and as a good reason for praying for their forgiveness. That petition, when its circumstances are studied, should win him the love of every human heart."

He shows that Christ taught that faith and love are factors of forgiveness. He treats of the laws of forgiveness, and shows that when we sin, God does not turn away from us—that it is we who turn away from him. God is always ready to forgive. "The man who teaches that God will ever refuse to give an opportunity to a penitent to rise towards truth, virtue and happiness, blasphemes divine justice, and sets limits to the mercy of heaven."

He refers with burning words to the sin of the church in representing God as guilty of heartless cruelty, in having made millions of human beings that he knew would be eternally miserable, and concludes his discourse with these words: "If the church had adopted Christ's creed, which Moses framed, if it had been loyal to its founder, true to his precepts, faithful to his commands, following his example in purity, honesty, love, self-

Not only round our infancy
Doth heaven with all its splendors lie;
Daily, with souls that cringe and plot,
We Sinais climb and know it not.

THE VISION OF SIR LAUNFAL.

sacrifice, patience, modesty, usefulness, if it had not begun by being a church of Paul, a church of Peter, a church of Apollos, and ended in being a church of Gregory, of Luther, of Calvin, of Wesley, of Henry VIII, of Channing, of Ballou, if it had remained the Church of Christ, then God's hungry, heart-broken, discouraged, thoughtful, earnest, honest sons and daughters would be all in it to-day. Such a church would not need occasional galvanizations, but would be a perpetual and living 'house of prayer for all nations.' Its four corner stones would be justice, love, faith and reason; and its members could bear the test, 'by this shall all men know that ye are my disciples, that ye are my disciples, that ye love one another.'"

THE SUNDAY SCHOOL.

It is gratifying that the true place and purpose of the Sunday School is receiving so much thought and discussion. At the Anniversary Week meeting of the Society in Boston, five able addresses were made. In his opening address, Rev. E. A. Horton, the President, stated the problem with clearness and force, concluding as follows: "It is my earnest conviction that the Sunday School is clothing itself with fresh dignity. Intellectual training is not enough: moral and religious culture are necessary for the full development of American citizenship. If the bible is to be understood, it must be studied intellectually in the Sunday School. If the sources of worship and faith are to be strengthened, the Sunday School must be kept up and increased in vigor and intelligence; and you are the ones who are going to do so. Let us return to our work, and take up our cause with greater zeal and keep our faith more deeply aglow."

Rev. John Cuckson, recently called to Arlington Street Church, to supply the vacancy occasioned by the much-lamented return to England of Rev. Brooke Herford, spoke strongly of the need of a better study of the bible. He says: "It is a reproach that our children are familiar with the details of Greek, Roman, English and American history, and are ignorant of Hebrew and

Christian history. They should have a thorough acquaintance with its poetry, its moral and religious teachings. They should become students of the bible before they become critics. The most precious portions should be committed to memory."

Rev. Mr. Van Ness said: "If the Sunday School is the vestibule of the church, it must have the same object as the church, which is, to help elevate humanity, and to perfect one's growth in personal holiness. We must try in the Sunday School to lay the foundation of a good character, to make the boy or girl grow up into a perfect human being. The things that we can do for the Sunday School divide themselves into three parts: First, we can give religious instruction, the teaching of the mind; second, we can teach the heart, give the impulse toward philanthropy; third, we can make the Sunday School a place of joy and delight. * * * I would have the children learn to do something for others. If they begin this course of charitable work in early life, they will keep it up afterward. Children are delighted to give when they are properly trained and guided."

Mrs. Anna Garlin Spencer took as her theme "Character-building in Sunday Schools." Among other good things, she said: "We must have a definite idea of what we want to accomplish. The Sunday School can bring more clearly than any other agency a sense of his moral consciousness to the knowledge of the child. It can give a clear outline of the moral ideal. There must be a knowledge, therefore, of the child mind. The methods adopted must be similar to the best methods in the secular schools. The Sunday School is not a church; it is a school. The home teaches the child the ideas of personal moral character. The secular school teaches patriotic ideas and the ideas of human brotherhood. But the Sunday School takes the personal ideal of the home, and broadens it. It takes the ideals of the secular school, and warms and vivifies and sanctifies them, and makes the human brotherhood a part of the divine Sonship."

Rev. Thomas R. Slicer spoke of "Religious Nurture in Sunday Schools." "Religious

culture is the subject that we have in hand in the Sunday School. The importance of it arises not only from the fact that it is most difficult to give, but that it is really the only thing that is left for us to do which is not done in some sort by some other agency, unless the child is extremely neglected. The first purpose of the school should be to give inspiration toward this religious culture. All that you can do for a child is to create an atmosphere that shall be congenial for the growth of love, admiration and awe; that is, an atmosphere congenial to the religious life. There must be a belief in the naturalness of religion—that it is not something imported into the life, not something wholly imparted from one life to another.¹⁷ You cannot create this atmosphere by machinery. You can not create it except as the divine Soul shines through human faces, and the light of heaven is in human eyes."

Rev. W. W. Fenn, of Chicago, closed the discussion with a plea for "Enthusiasm and Hope in Sunday School Workers," concluding as follows: "Then there must also be that readiness to wait. The teacher must remember how long it has taken for these things to mean anything to him. So enthusiasm does not mean that chip fire that dies out. It is the steady flame of the back-log, which burns on and on. The teacher must be content to wait, trusting to that resistless current, which, through all the experience of life, is leading all souls to the good."

SUNDRIES.

Rev. A. W. Jackson, in his enthusiastic review of the second number of the new Unitarian Quarterly, *The New World*, tells a characteristic story of Rev. Dr. Bellows, at a conference some years ago. He pleaded for the establishment of a theological review of the highest character—one whose standards should be the most exacting. Some one of a very practical turn of mind said that there were not three hundred people in America who would read such a review. Dr. Bellows rejoined with great emphasis that he wanted a review that not three hundred people in America could read.

It is this spirit of maintaining the loftiest standards that has given Unitarianism the enviable position it occupies among the churches of America.

The *Christian Union* thinks that ecclesiastical law, as interpreted by the Presbyterians at their Portland meeting, in the Briggs case, is very like lynch law.

From Charles H. Kerr & Co., of Chicago, we are in receipt of several recent publications, one of the most valuable of which is Minot Judson Savage's discourse, "The Change of Front of the Universe." This is published as No. 9 of Unity Library, and may be had for ten cents.

Pilgrim Sunday School reassembles on Sunday morning, July 10th, and it is hoped that the ranks will be full. We ought to come with fresh vigor, showing that rest is good, and that when we have enjoyed it, we are the more ready to take up the work given us to do.

The pupils of Pilgrim Sunday School are scattered far and wide, and we trust the vacation is a happy one. To two of our boys a rare outing was given. Norton Wood and Horatio Ward Stebbins are camping for a full month in the Yosemite Valley, with the United States army to protect them, with trout-fishing and squirrel-shooting to amuse them, and the beauty of the grandest spot on earth to entrance them.

If any of our boys have a day to spare, and a fair pair of legs to carry them, they will be repaid by taking the Saucelito boat to Mill Valley, and, after inquiry at the land company's office, getting on to the trail that leads to the Redwood Canon, and making a leisurely visit to that beautiful spot.

A beautiful grove of redwoods, untouched by woodman's axe, is a rare sight, and it is a singular fact that the only spot on the Coast where it may be seen is in easy walking distance of San Francisco.

A fine stream of water flows through the noble park, which ought to be bought and preserved forever for public use.

Rev. Roderick Stebbins is expected to visit the Pacific Coast the last of the present month, to take his vacation among those who are so dear to him.

The people of San Jose were surprised a few Sundays since to find that the Haskell in the pulpit was not their Haskell. The professor of the same name went from Berkeley and allowed the San Jose Haskell to fill Dr. Stebbins' pulpit, while he went to the Leland Stanford Jr. University to give them a sample of heterodoxy.

Albert C. Burrage, once a San Francisco boy and a member of Pilgrim Sunday School, now a resident of Boston, is a prominent member of the City Council, and lately won a brilliant victory for good government in the passage of an ordinance forbidding employees of the city government from being officers of political clubs.

NOTES FROM THE FIELD.

[Contributions for this department are always acceptable. We want the *truth*, whether it is of a rosy hue or otherwise.]

ALAMEDA.—This little society is enjoying the summer vacation, very many of our members being away from home at the present time. Our pastor, however, elected to remain with those of us who can not go, and expresses his satisfaction with the result. Every Sunday morning during June he has been greeted by a goodly congregation, mostly drawn from the unchurched portion of our population, several of whom are preparing themselves for active membership in the near future.

Last Friday being the first anniversary of the marriage of Mr. and Mrs. Dodson, Unity Circle postponed its business meeting, and hastened to offer its congratulations and good wishes to the bride and groom. We were charmingly entertained by their hostess, Mrs. Peck, and the afternoon will ever be marked as one of the loveliest in the history of the Alameda church.

The affairs of our Sunday School are in a cheerful condition, inasmuch as Superintendent and teachers are united in aim and feeling, and we are already able to discern much earnestness among our little ones. It has

been decided to use "Unity's" Six Years' Course of Lessons as a basis for our work.

LOS ANGELES.—Dr. Thomson is still growing in popularity and in the hearts of our people. He is just now concluding a series of sermons on Christ—which have thus far been great intellectual and spiritual feasts—one of which, delivered May 22d, "Christ's Doctrine of Forgiveness," we had put in print. He has since discoursed upon the subjects of "Christ's Creed," "The Christ Boy" (for the little ones), "Christ's Faith," "Christ's Education," and for next Sunday he has selected for his text, "The Divinity of Christ." Our church, which seats 825 people, is taxed to its utmost every Sunday. The trustees have decided to increase its capacity this summer by 300 sittings, and to give a better room for our Sunday school, which is now growing rapidly. Mr. O. P. Dorland has recently been elected its superintendent for the ensuing year. Mr. Dorland is also director of our "Sunday Evening Guild," which is well attended and full of interest. Our "Ladies' Unity League," with its ten branches, is doing much good work. The League has arranged to give the boys of the Whittier Reform School, some 180 in number, a dinner on the 4th of July next.

Under the auspices of our gentlemen's "Unity Club," Prof. Moses of the Berkeley University will give a series of ten lectures on historical subjects, at the church during the month of July.

You see we are pretty well organized, and in a condition and spirit to work for the cause we have so much at heart. We realize there is now the opportunity before us to accomplish much in the spread of Unitarian thought, and we propose to take advantage of that opportunity. As our past pastor and now minister emeritus, Dr. Eli Fay, predicts, "That with the proper effort we will soon be one of the strongest societies of advanced thought in the land." The time is now ripe to make that effort. We are ambitious and willing to work, and therefore believe we will be able to continue to report advancement and progress.—G. B. S.

OAKLAND.—In Mr. Wendte's absence the pulpit is being supplied by his friends, lay and clerical, and a fair degree of interest is maintained. Mr. Wendte is abroad for rest and repose. A program of the anniversary meetings of the Baptist and Foreign Unitarian Association at London, June 7th to 10th, shows him booked for three addresses.

The Sunday school closed on the 15th of May for the usual vacation. The last day was devoted partly to the question of intemperance, and the Superintendent delivered a very interesting lecture, illustrated by colored plates and experiments, showing the bad effects of alcohol on the stomach, brain and other tissues of the body. When the school convenes again a concert is to be given by the Sunday school orchestra, assisted by local musicians. In many ways the school exhibits activity and progress.

PORTLAND, OR.—Vacation days are at hand, but it is not the intention of the pastors to close the doors of the Church of Our Father this summer. Evening services will be omitted during July and August, and, perhaps, there will be no session of the Sunday school in August. The free reading room in the parlors of the church will be kept open. We are all rejoicing in the improved condition of Dr. Eliot, who has been sick for two weeks, and we hope for his complete recovery. He has so long and faithfully gone in and out before us, that we are quite lost when we cannot turn to him in every joy or sorrow. It has been a great comfort to him in his enforced absence from his usual activities that the duties of the pastorate are so ably carried on by his associate, Mr. Wilbur. The Post-office Mission has in press a new tract, entitled "Insincere Conformity," addressed to clergymen and laymen who remain in churches, the creeds of which they do not believe. Mr. Wilbur, last evening (June 19th), preached on the same subject. The Sunday school held its annual children's day floral concert last Sunday evening (June 12th), in the church, which was filled with the school and its friends. The Ladies' Society gave another business

men's lunch at the chapel on Thursday last, which was well attended and very successful.

SAN FRANCISCO.—The First Unitarian Church has had no vacation, and Dr. Stebbins has occupied the pulpit every Sunday, excepting on one occasion, when Mr. Haskell of San Jose stood in his place. The Trustees have now tendered him a six weeks' vacation, to be taken at his pleasure, and it is probable that he will soon take the rest he needs.

Mission Church.—Rev. Mr. Van Ness has not yet returned from his visit to Boston, and the pulpit has been vacant for a month. He is expected soon, and his people will be made glad. The closing exercise of the Sunday School—a Floral Service—was a very happy occasion. In the absence of Mr. Van Ness and the other officers of the school, the Superintendent of Pilgrim Sunday School took charge. The music was greatly helped by a cornet and violin. The recitations by the children, especially the smaller ones, were very charming. The hall was tastefully decorated, and altogether it was a delightful service.

SEATTLE, WASH.—Rev. William G. Eliot, Jr. has received a unanimous vote of our Unitarian Society to remain another year, beginning next September, and he has accepted the invitation. The Women's Auxiliary, the Sunday School, Religious Study Class, and Young People's Fraternity are all maintained with steady interest and earnestness. Professor John Fiske recently occupied the pulpit, giving an address on "The Problem of Evil," which was listened to with great interest by a large audience.

STOCKTON.—The Unitarian ladies of this city have organized a Woman's Auxiliary, and meet on the second and fourth Thursdays of each month. President, Mrs. Algie C. Kelsey; Vice-President, Mrs. Jennie Gildea; Treasurer, Mrs. Alice S. Hanlon; Secretary, Mrs. Alice Worthing. The Auxiliary is studying the "Origin of and Arguments for Unitarianism," and a good deal of interest is manifested.

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